

Apprentices 72h
THE
FRIENDLY MONITOR;
OR
ADVICE *712. f. 1.*
TO
A YOUNG MAN
UPON COMING OUT OF HIS APPRENTICESHIP.
IN EIGHT LETTERS.

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12, TOTTENHAM-COURT-ROAD; AND BY J.
CHALMERS, OLD-STREET.

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A P O L O G Y.

WHEN it is considered that the mind of man is naturally prone to error and folly, even when matured by age, and that the young mind is especially unsuspecting and unguarded, it will not be matter of wonder, that a recollection of the dangers and follies through which we have passed, and an experience of the providence of God graciously disposing the events and occurrences of life respecting one's self, should inspire an ardent desire to convey instruction and admonition to the volatile heart of youth, to place the reflector of experience before the unwary, and to offer the friendly hand to guide through the labyrinths of this changeful scene.

It were to be wished that superior minds and abler pens were disposed to undertake the important task.

Engaged as the author is, in the care, education and training of the children of the poor, and aware that they, of all others, most need the aids of friendship

on their emancipation from the restraints of apprenticeship; and feeling an affectionate concern, not only for those under his immediate care, but for the rising generation in general; for the well-being of society, and the honour of religion, he has ventured to offer the following letters for their instruction and help. And he hopes the goodness of his views will be accepted as an excuse for the imperfections and defects of this humble attempt. And he hopes and trusts that every pious person into whose hands these letters may come, will endeavour to aid them in the good work for which they are designed, by fervent prayer for the divine blessing upon them.

Although the author, in writing, had his views more immediately to the assistance of young persons in the lower order of society, he hopes, that, if perused with a sincere desire to derive benefit, they may not be unacceptable or unprofitable to young men who are by divine Providence placed in situations somewhat more elevated.

THE

THE
FRIENDLY MONITOR.

LETTER I.

UPON entering into a new situation of life, or upon a new period of time ; it is our duty to look back upon those scenes through which we have passed, and to call up to view our conduct under the various dispensations of divine Providence towards us.

The earlier part of our life is naturally divided into the states of *infancy*, *childhood* and *youth*. Through these you have passed, and are now entering upon the middle state of manhood, which leads on the ceaseless progress of life to declining years, and to the tottering and chearless days of enfeebled nature, bowing under the weight of increasing infirmities ; the days of which we shall say, I have no pleasure in them. Suppose yourself journeying from one place to another ; and that in the course of your passage was an hill, from whose summit you could look back on the path you had trod, and view the place whence you set out, thrown at a

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remote distance by your persevering progress, and looking forward you could see, at a distance still more remote, the goal to which you were urging : would it not be natural for you to remember the dangers and difficulties through which you had passed ; the comforts, the supports, and the helps you had received in the way ; and thence draw encouragement to animate you in your further progress ? Such is your situation this day, and such also should be your conduct. Look back on the helpless state of infancy, in which you was preserved, sustained, and nourished, by divine compassion, by parental tenderness. Remember your years of childhood, which were cherished and improved by the benevolence of the affluent ; by the watchful care and faithful admonitions of friendship ; and by the labours of men who have devoted their time and talents to provide a fund of instruction, for the benefit of generations which were to succeed them. Review the years of your youth, which have been employed in acquiring an art or business by which, with diligence and sobriety in the exercise of it, you will be enabled to procure sufficient means of subsistence for your future life. And here pause, and say, Will you not erect a grateful Ebenezer ? Will you not lift up your heart in thankfulness to God who
has

has done so much for you?—Oh! beware—beware of thinking lightly of the mercies you have received. It has been said, that those who will observe providences, shall have providences to observe; thousands have verified the truth of this aphorism by their own experience.

You have been taught to believe that human nature is so entirely depraved by the lapse of our first parents, that it is utterly impossible for any one to do any thing which can be meritorious in the sight of God: (for if it were possible for any man to do any thing which could merit the favour of God, then might he in justice *demand* the favour he so merited; and if man were at all capable of meriting before God on any account, he might be as capable on every account; and if that were possible, then he must be able to render an unfinning and compleat obedience to the law of God, and so obtain everlasting life and happiness by his own act; but before we can suppose this, we must charge God with imperfection and folly.—Imperfection in propounding a law which a finite creature, unassisted by divine power, should be capable of compleatly fulfilling; and of folly in putting his eternal and equal son into a state of humiliation, duty and suffering, to procure salvation

for sinners, which they might, upon such a plan, have been able efficiently and sufficiently to procure for themselves); and therefore, that whatever mercies we receive from him, are the bestowments of sovereign grace. Thus much premised, let me now lead you to an examination of your present situation and future prospects.

You are this day freed from the legal restraints of a covenanted servant, and are in a measure let loose into the world. Do you rejoice in your emancipation?—You ought to rejoice with trembling. Shall I ask you to bear the admonitions of friendship? rather let me expect that you will gladly receive them, and in order to render them as distinct and apposite as I can, I will endeavour to arrange them according to the various situations and changes which it may be expected you will meet with in life; and I earnestly pray that I may be enabled so to write, and you so to read, as that you may derive solid and abiding benefit from the advice which I shall offer to you.

In this dangerous moment of newly acquired self-government, you will probably see every object through a false medium. Your ideas of pleasure and enjoyment will be extravagant and untrue. You will have temptations

tations pouring in upon you on every side. The hopes you will be ready to entertain you will find abortive; and the pleasures at which you will grasp are delusive. Were you treading the slippery verge of a precipice, with your eyes open to the dangers of your situation, how would you urge the friendly hand that upheld you to be faithful to its charge. On such a verge you now tread, unconscious of your danger. Oh! spurn not the counsel of experience and affection which may support your steps. Yield not to the inclination which you may feel of relaxing from the labours of your calling, but let the first hour of your liberty from the service of your master, be the first hour of service for yourself. It is wiser to work for little, than to be unemployed, by which nothing can be gained. Let me suppose the first ebullitions of joy subsided, and well if they subside without mischief. Let me suppose you employed as a journeyman, and point out to you the duties of that station, with the temptations which will probably assault you in it. It is a duty you owe to God, to society, and to yourself, to be honest. This duty includes in it a faithful observance of every promise or engagement into which you enter, in its minutest parts, as well as in its most prominent features. You will engage to work so many hours for so much money, then it be-

hoves you faithfully and assiduously to work during those hours, to the best of your capacity, both as to strength and judgment, doing your service as the apostle Paul recommends, Ephes. vi. 5th to 8th. "Servants, be obedient
"to them that are your masters, according to
"the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with
"eye-service, as men-pleasers; but as the
"servants of Christ, doing the will of God
"from the heart; with good will doing service, as to the Lord, and not to men:
"knowing that whatsoever good thing any
"man doeth, the same shall he receive of the
"Lord, whether he be bond or free." The reputation and prosperity of your employer, and consequently his peace of mind, are in a great measure put within your power. Act, therefore, as one who must hereafter give an account. But remember also, you have a portion of time which God has set apart for his service; and I intreat you, as you value his blessing, let not any consideration whatever induce you to devote that time to worldly business, which the Lord God of heaven and earth has commanded to be employed solely in his service. Remember the fourth commandment. Remember the sabbath day to keep it holy—in it thou shalt not do any work. Remember the gracious promise which is made to those who
keep

keep holy the sabbath day. Isaiah lviii. 13th and 14th, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Hence you see, that you are not only, not to work on the Lord's day, but you are also to refrain from the pursuit of worldly pleasure. You may be tempted to think, that as you work hard six days, a pleasant walk, fresh air, and amusing recreation are necessary for the body. And will you, for the gratification of sense, starve your immortal soul; deny it the precious food of the Gospel, and risk eternal misery? God forbid.—You may be strongly tempted to work on the Lord's day; interest may urge; the fear of dismissal from your employment, if you refuse to do so, upon what may be called urgent occasions, may press you hard; the fear of reproach for singularity may goad you, but see thou do it not.—God, who commands your obedience, can strengthen

you for the performance of it, and will bless you in the exercise of it. In the account which you must render in the great and final day, nothing will be accepted as an excuse for the breach of any command: no palliative will soften the rigour of that judgment which the Lord will pour upon every evil work, and upon all the workers of iniquity in that day. As it is your duty to devote the hours which you have agreed to work faithfully to the benefit of your employer, so it is likewise your incumbent duty to exercise a strict œconomy in the use of the materials upon which you work, neither to waste them by negligence or carelessness, nor to embezzle the smallest particle of them. It is as certainly dishonest to steal a pin as to steal a pound.

You are now come into the receipt of money; I recommend to you, when you are about to receive your wages at the end of the week, to bear these four important words upon your memory, Food—Cloathing—Lodging—Sickness—And thus comment upon them. My food for the ensuing week will cost—— lodging —— washing —— to be laid by as a stock for the purchase of cloathing —— to be laid by as a fund for support in case of sickness —— which amount together to —— being what I have received for the

the last week's work. When you first become possessed of money it will very probable deceive you, because you will, if you are not very considerate, be led to suppose that it will be more than sufficient for your necessary occasions. If you are led into such a false way of thinking, fairly try the experiment for a few months. Let all your necessary expences be regularly paid. Preserve inviolate the portion which you lay by for cloathing and sickness, and then see what your surplus will amount to, and if you have a surplus it will be your wisdom and your interest to lay it by, and not to squander it in folly or excess.—The necessities of life may be dearer then they now are: and such a fund faithfully preserved may be a comfortable resource at such a season. Above all, run not into debt—the man in debt is ever poor; and must necessarily be so for many reasons; and every reason which infers his poverty, should be a motive to induce you to avoid his practice. Consider that when you go to buy upon credit, you are not at liberty either properly to estimate the value of the article you take, or to object to the price affixed to it; and as advantages are generally taken by the seller, against the buyer upon trust, you will in general, perhaps always, in that case be charged more for the commodities you

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need,

need, than if you go to market with money in your hand.—If you go to market with money you may cheapen, which you will not have confidence to attempt if you go on trust. The man who runs habitually into debt, destroys his reputation. In the kindest estimation he is an object of pity; but in more general estimation he is an object of contempt. Consider also, that peace of mind must be a stranger to the man whose circumstances are embarrassed. Man cannot endure reproach with tranquillity: and if to the reproach of the world, you add the reproaches of your own heart, your situation must be wretched; from feelings thus agitated and disturbed from without and from within, there will grow an unfitness for labour; the exertions of genius will be impeded; the strength of your body will be infeeblled, and so you will, by being rendered incapable of performing a portion of work adequate to the time you employ in it, lessen the means of removing such a burthen, and perhaps fix it upon yourself for life. In order then to avoid this calamity, deny yourself at first. It is far less difficult to begin with moderation than to retrench: a little exertion may properly curb your outset; but even strenuous exertions may be ineffectual to break through an habit of profusion or carelessness.

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As you will now have a certain part of every day, which, in the vulgar phrase, you may call your own, particularly on evenings, there are two temptations which may particularly assault you at those seasons, and they are, the company of *lewd women* and the *ale-house*—against these I recommend you to arm yourself from the Scriptures of truth.—Of the first, Solomon says, Proverbs xxxi. and 3. “Give not thy strength unto women,” and the 7th chap. of the same book, from the 4th verse to the end, is an ample description of, and powerful dehoration from the wickedness of such connections. Nor are we without awful proof of the truth of the wise man’s assertion to the present day—the warnings which are held out, from month to month, in the execution of criminals in this city, the majority of whom date their first step in the road to ruin from their first intercourse with prostitutes, are melancholy proofs that the same causes will generally produce the same effects; and are dreadful examples of the miseries described in the last cited passage as consequent to such attachments. You must resist with heroism the growing passions of ripening manhood, or sink with infamy under their baneful controul.

Perhaps some specious wretch, some smooth tongued viper may tell you, that as you are

now come to act for yourself, you should get acquaintance, and unbend the mind from labour ; that there can be no harm in taking a pint of beer at a public-house after the business of the day, and that there you will meet with somewhat to divert you. Let us state the case and weigh its merits—That relaxation is pleasant and needful I readily allow. But of what sort must it be to be beneficial?—It must be rational and moderate.—The best in my estimation is the intercourses of friendship, the sweet unbending of the mind in social converse, hid from the busy world by rural nature or the domestic roof.—But where is friendship to be sought ; and what is it?—It is a generous mingling of hearts and interests, a mutual solicitude for each other's welfare, an exertion of every faculty, of every power, and of every wish for the prosperity, honour and happiness of the man, on whom I fix the dignified appellation of friend ; and an unwavering confidence in him for the exercise of the same principles in my behalf, and it grows in the tranquil scenes of domestic retirement. If you seek it in the scenes of promiscuous intercourse, of intemperate indulgence, of idleness and debauchery, of riot and misrule, you will seek in vain ; it is a plant too delicate for such ungentle culture. Do you say, well, but I may go
a little

a little to the public-house, in order to acquire a knowledge of general opinions upon general topics, and as I know my heart is good, and I am warned of the danger, I shall no doubt steer clear of the rocks on which others have split. I have been accustomed to temperance and sobriety, and I shall not easily be led to break through habits which are fixed by the uniform conduct of my life. Bunyan aptly calls the Bible a looking glass—come, consult it—Psalm lxiv. and 6. “the heart is deep—Proverbs vi. “and 18. An heart that deviseth wicked imaginations—Proverbs xxii. and 15. foolishness is bound in the heart of a child—Proverbs xxviii. and 26. He that trusteth in his own heart is a fool—Ecclesiastes viii. and “II. the heart of the sons of men is fully set “in them to do evil—Ecclesiastes ix. and 3. “also the heart of the sons of men is full of “evil, and madness is in their hearts while “they live—Isaiah xlv. and 20. a deceived “heart hath turned him aside—Jeremiah xvii. “and 9. the heart is deceitful above all things, “and desperately wicked—Matthew xv. and 18 “and 19. but those things which proceed out “of the mouth come forth from the heart; and “they defile the man: for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies—
“ Mark

"Mark vii. and 21 and 22. for from within,
 "out of the heart of men proceed evil thoughts,
 "adulteries, fornications, murders, thefts,
 "covetousness, wickedness, deceit, lascivious-
 "ness, an evil eye, blasphemy, pride, foolish-
 "ness."—What think you now of your heart?
 —this is its portrait drawn by the pen of inspi-
 ration: and all this will you and I evidence to
 be in our hearts, by our practice, if the grace of
 God does not restrain.—Oh! stand firm, in re-
 liance on the grace and power of God, against
 every temptation to indulgence. If you yield to
 their force, you will perhaps lament your folly
 to all eternity. If you triumph over them, you
 will enjoy the inexpressible pleasure of an ap-
 proving conscience. To what do these tem-
 ptations lead; and in what do they end?—In-
 dulgence leads on imperceptibly to intemper-
 ance, that incites to debauchery, riot, robbery,
 murder, and every foul excess—But I reserve
 the consideration of this subject to another
 Epistle, and I earnestly pray the God of all
 grace that he will guide your steps; and I
 commit you to the love and care of Christ
 Jesus, who is able to keep us from falling, and
 to present us faultless before the throne of his
 glory with exceeding joy.

LETTER

L E T T E R II.

WE are now to investigate the nature, force and tendency of those temptations of which I warned you in my first letter, and in order to do so I will state a case or two in point—Eugenio was a youth lovely for his virtues, and possessing every amiable qualification which could justify the fondest hopes and expectations of his admiring friends. He came out of his apprenticeship, which he had served in the most exemplary manner, applauded and beloved. But ah! heedless in unsuspecting innocence, he yields to the natural impulse of curiosity, which is awakened by the novelty of self command; he runs into promiscuous company to learn the manners and sentiments of the world; he visits houses of public resort, and indulges moderately for a little time in the use of liquors, to which he has not been accustomed, not aware of the wonderful texture of the human frame, which is such, that a very small quantity of any spirituous or vinous fluid, to which the stomach is not accustomed, will produce a surprising effect upon the animal spirits; and thence by natural consequence upon the judgment. The relish is pleasant, the conversation

conversation is entertaining, hours are forgotten, and in the simplicity of his heart, he wonders that all who have it in their power, do not enjoy themselves with the same prudence and management which he fondly flatters himself he is using. He resolves—Oh ! fatal resolution !—that he will not be debarred from those innocent pleasures. He returns evening after evening, drinks deeper of the pernicious draught ; the curb is dropt from the hand of enfeebled reason ; passion rides paramount with slackened reins ; he becomes an easy prey to the artful lures of an abandoned prostitute, and in one unhappy moment surrenders health of body, peace of mind, the solaces of conscious virtue and integrity, destroys the fond, fond hopes of the parental heart, and draws down the malediction of heaven upon his hapless head.—Do you say this is a picture of too strong colouring for nature, and is seldom realized ?—I tell you truly, it is lamentably frequent. See to it, that you do not try the experiment. I admit that excess in liquors does not always lead to riot, phrenzy, and violence ; but see its other consequences in the character of Acasto, and say if there be any thing desirable in his situation. He, like Eugenio, served his apprenticeship with comfort and reputation, nor was his character marked by any vicious propensity.

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He went on, with order and sobriety in the situation of a journeyman for a considerable time. It happened that the journeymen of his business, after having consulted together as a body, refused to work any longer without an advance of wages : the masters resisted ; the journeymen were unemployed ; they resorted to public-houses to concert their measures, and to soothe their disappointments ; and there this unhappy young man contracted an irreclaimable habit of drinking, so that he is now never sober while he has a penny to spend ; and when sober, from inability to procure liquor, he is so stupid, listless and enfeebled, that he is unable to do half as much work as a sober man, or to do that little well ; the natural consequence of which is want and extreme wretchedness, the loss of reputation and of friends, and the soul imprisoned, as it were in a loathsome dungeon, beyond the reach of the sweet sound of the gospel of salvation. Oh ! youth, as you value your comfort, as you value a capacity for enjoying the benefits and privileges which surround you, as you value the delightful intercourses of friendship, as you value reputation, health, and ease, as you value the everlasting welfare of your immortal soul ; I charge you, resist every temptation to drunkenness. See what the pen of inspiration says,

says, Hosea iv. and 11. "Whoredom and wine
"take away the heart." Under the Mosaic dis-
pensation it appears to have been held in utter de-
testation. The parents of a drunkard are com-
manded, Deuteronomy xxi. 19, 20, and 21. to
"lay hold on him and bring him out unto the
"Elders of his city, and unto the gate of his
"place, and they shall say unto the Elders of
"his city, this our son is stubborn and rebel-
"lious, he will not obey our voice; he is a
"glutton, and a drunkard; and all the men of
"his city shall stone him with stones, that he
"die"—The Psalmist speaks of drunkards
under the base character of revilers and scof-
fers, Psalm lxix. and 12. "I was the song of
"the drunkards." At this time David was un-
der affliction, and in such case no virtuous man
could have so treated him—Solomon declares
the issue of this practice, Proverbs xxiii. and
21. "for the drunkard and the glutton shall
"come to poverty." The Lord threatens to
inflict drunkenness as a mark of contempt,
Jeremiah li. and 57. "I will make drunk her
"princes, and her wise men, her captains and
"her rulers, and her mighty men: and they
"shall sleep a perpetual sleep and not wake"—
The prophet Daniel speaks of drinking as in-
citing to folly, idolatry and impiety; Daniel v.
and

and 4th. "They drank wine, and praised
"the gods of gold, and of silver, and of brass,
"and of iron, of wood, and of stone." The
apostle Paul persuades the Corinthians to have
no fellowship with a drunkard. First Corin-
thians, v. and 11th. "But now I have writ-
"ten unto you not to keep company, if any
"man that is called a brother be a fornicator,
"or covetous, or an idolater, or a railer, or a
"drunkard—with such an one, no not to eat."
The same apostle forbids it to the Ephesians,
chapter v. and 18.—"Be not drunk with
"wine, wherein is excess."

Perhaps of all the sinners in the world, there
is least hope of the salvation of a drunkard, be-
cause he never has the true use of his faculties:
when intoxicated he is furiously or idiotically
mad, and when sober he is lost in incertitude
and stupidity. And the apostle Paul positively
declares, First of Corinthians vi. and 10th, that
no drunkard shall inherit the kingdom of God.
—Are you tempted? and do you want strength
to resist?—Oh! fly to Jesus Christ, he knows
how to succour those who are tempted—wrestle
in prayer for the blessing, believe on him and
trust in him; and so doing, you shall prevail
over this, and over every temptation. If you
wish not to be chargeable with an obstinate de-
reliction of momentous truth, see to it that you
reject

reject not this counsel. The Almighty generally punishes vice and extravagance, by making disease and poverty their natural consequence; and by inseparably connecting sin and suffering, exhibits to his creatures a wise constitution of providence. And it is a maxim attested by general experience, that a vicious life must be a short one.

When you first feel an inclination or incitement to any new course, turn inward, and carefully examine your conscience, let it speak, it will be faithful. Do you feel a desire to do any thing which you would hide from the eye of friendship?—be sure 'tis wrong, for it is the nature of sin and folly to render you impatient of restraint, and to induce you to fly from the eye of benevolence and wisdom, which would inspire caution and reverence. While you set a watchful guard upon your conduct, let it also be habitually open; a consciousness of your conduct being exposed to observation is a source of security, and an habitual willingness to submit the whole of your deportment to the cognizance and scrutiny of friendship, is a good evidence of the rectitude of your intentions. But oh! remember, that whether you are willing or not, every part of your conduct is open to the scrutiny of the all-pervading eye of your Omniscient Judge, and that in the
great

great day of general retribution, your conduct will be exposed in all its parts to the eyes of the assembled universe. Do you feel the painful suffusions of shame at the exposure of your conduct to the eye of a fellow creature? how will you bear the indignant lightning of that eye which will strike agonizing conviction into the heart of every impenitent sinner?—Do you fear the reproach of man?—how will you bear up under the reproaches of your Maker and Judge?—Does your nature recoil from pain and anguish now?—how will you dwell with everlasting burning?

I have warned you against promiscuous company and indiscriminate attachments: I have recommended to you the intercourses of friendship properly chosen; and I would now introduce to your constant regard a friend, who is able to counsel in every season, who is an accurate censor, a faithful monitor, and if kindly entertained, a pleasant companion—I mean your last hour. Do you ask, shall I ever be ruminating on these dismal scenes? must I continually entertain the prospect of the tear-stained pillow and the bed of pain, the sad and unavailing solicitude of relatives and friends; the closing eyelid and departing groan? Yes, bring them home, and lodge them in your bosom: they'll well repay you
for

for their entertainment; they are not of the sportive train, 'tis true, but they are serenely wise and eminent for counsel. Oh! hear their voice, they'll plead your cause against the vices and the follies of life, and, if you but consent, bring you off victorious over every flattering deceit of time. Fear not to look at sorrows in advance, they generally appear in inverted perspective: bring them near, and we find after the first short paroxysm, they lessen in magnitude and force. Meet your trials with a promise in each hand. The Second Corinthians xii. and 9—"My grace is sufficient for thee;" in one, and the 33d of Deuteronomy, 25th verse—"as thy days, so shall thy strength be," in the other, and fear them not.

The scriptures of eternal truth have been handed down from age to age for the consolation of the afflicted, tried and tempted souls: the manifest hand of God in preserving them through so great a lapse of time, against every attempt that has been made to destroy them, is no inconsiderable evidence of their truth and divine authority; and the application of them to the soul, by the influences of the holy spirit, and the witnessing of the spirit of grace in the soul of the christian, is an irrefragable proof of their authenticity and purity. And unless you believe them to be the word of God, without
any

any doubt or reservation, you need not expect to derive comfort and support from them. I pray that you may be enabled to believe to the saving of your soul ; that you may be enabled constantly to follow their directions, and that you may be led by them, and by the spirit of grace, to an humble, penitential acknowledgment of your own unworthiness and insufficiency ; and to rely firmly, wholly, and habitually on Jesus Christ, for grace and strength to help you in every time of need, in every season of temptation and trial.

LETTER III.

AS it will be your wisdom and happiness to avoid the more promiscuous and mingled companies of the alehouse, among whom riot and excess are mistaken for enjoyment ; and profanation, cursing, and blasphemy for embellishment of manners ; I advise you also to avoid the more select, though perhaps not less vicious associations called clubs. I believe, that although in them, wickedness does not assume quite so imperious an air, nor carry her crest with such audacious publicity as among the former,

former, yet 'tis dangerous, very dangerous ground. As the man who injures under the mask of friendship, wounds most deeply, so the temptation which advances with a specious mask, may sink us deeper into ruin than a more open attack. I mean not to say that clubs are universally wicked and dangerous, or that they are indiscriminately so. I believe it possible to attend upon a club, under some circumstances, and on some occasions, without committing sin, or suffering injury, but I think it only possible. The purposes of clubs are variously stated—some are avowedly political, others professedly beneficial, and others acknowledge themselves to be associated for the sole purpose of what they call joyous festivity and innocent indulgence. To the first of these resort men who pretend to more wisdom, virtue and integrity, than the men who compose the administration of the country for the time being, at whose measures they rail; whose mistakes they magnify to the public eye; and whose virtues, wisdom and success, they industriously darken and conceal. In these societies are found those who are discontented with their share of public importance, or private property, and who are offended that they are not introduced to places of public trust and large emolument; and who are assiduously employed in exciting
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fermentation, disaffection, and tumult in the public mind, hoping thereby to throw down those who are raised to important stations, and to fill themselves the seats so vacated by their artifices.

It is proper you should know somewhat of the government under which you live, and whose laws you are bound to obey. It is composed of three parts, which are the King, Lords and Commons.—The King is the supreme executive branch, who has certain immunities, privileges and prerogatives annexed to his office, beyond which he cannot go, without a breach of the line drawn by the constitution as a boundary to his power, and for the preservation of which, the other two branches of the government ought to be watchful and vigilant. The second branch, the House of Lords, is composed of the princes of the blood royal, of men of anciently dignified families, and of those on whom the King chuses to confer the honour of nobility: and their consent is necessary towards the making of all laws. The third branch is the House of Commons, consisting of 513 men, who are chosen to represent the whole nation, and who are supposed to be the voice of its will; they are not a representation of the nation individually, or as to numbers, but rather a representation of the pro-

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perty and principal interests of the nation.— With them all taxes originate ; by them all money for the support of government, the army, navy, &c. is granted ; and they have a negative in the passing of all bills. This house is generally divided in its opinions upon the measures necessary to be pursued, one part supporting the measures of the ministers of government, the other part opposing them ; and thence the latter are generally called the opposition party ; the subjects are discussed, and a majority decides for or against. Every opposition which is made to the measures of government is professedly dictated by the most pure and liberal sentiments, from the clearest conviction, and avowedly for the sole purpose of national benefit. But there is not always that candour of sentiment, that moderation of language, and that freedom from personal invective in their debates, which might be reasonably expected, as the evidence of the fair intentions by which those of the opposition profess to be governed. In this land of rational liberty, every man is allowed to think for himself, and under wholesome restrictions to speak his sentiments. And it appears to me to be the prevailing folly of the present day, in all ranks and descriptions of men, to set up for censors on the conduct of government.—

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Were the middle and lower classes of men to be less attentive to the conduct of those above them, and more duly and soberly observant of their own, the burthens of which they complain would not be so much felt; their families would be more comfortably supplied, and themselves abundantly more at ease. If we admit the government of the universe, under the management of infinite wisdom, to be beautifully and beneficially arranged and rightly conducted: If the governor of nature has allotted various plants and animals to various soils and climates, and all of them endued with properties, powers, and capacities suited to the situations in which they are placed, why should we think it strange that the same infinite wisdom has endued the different orders of men with various sentiments and unequal powers of mind?—I think, in a qualified sense, this is certainly the case: and this admitted, what is your duty in the humble situation in which infinite wisdom and goodness has placed you? The apostle Paul, under the influence of divine inspiration, directs, Romans 13th chapter, to the end of the 7th verse—“Let every soul be
“subject unto the higher powers, for there is
“no power but of God: the powers that be
“are ordained of God; whosoever therefore
“resisteth the power, resisteth the ordinance of
C 2 “God,

“ God, and they that resist shall receive to
“ themselves damnation. For rulers are not a
“ terror to good works but to the evil : wilt
“ thou then not be afraid of the power ? do
“ that which is good, and thou shalt have
“ praise of the same, for he is the minister of
“ God to thee for good. But if thou do
“ that which is evil, be afraid ; for he beareth
“ not the sword in vain : for he is the minister
“ of God, a revenger to execute wrath upon
“ him that doeth evil. Wherefore ye must
“ needs be subject, not only for wrath, but also
“ for conscience sake. For this cause pay ye
“ tribute also, for they are God’s ministers,
“ attending continually upon this very thing.
“ Render therefore to all their dues, tribute to
“ whom tribute is due, custom to whom cus-
“ tom, fear to whom fear, honour to whom
“ honour.” We are also by the same apostle
exhorted to evidence our loyal and dutiful at-
tachment to the constituted authorities of our
country, by seeking blessings for them at the
throne of divine grace. First of Timothy, 1,
2, and 3.—“ I exhort, therefore, that, first of
“ all, supplications, prayers, intercessions, and
“ giving of thanks, be made for all men ; for
“ Kings, and for all that are in authority, that
“ we may lead a quiet and peaceable life in all
“ godliness and honesty ; for this is good and
“ accept-

“acceptable in the sight of God our saviour.”

And surely, men who are called to the discharge of such momentous duties, and to the guardianship of our most important interests of a temporal nature, should receive from us every aid that personal obedience, affectionate loyalty, and fervent supplication can bestow or procure. And I believe no king ever had a fairer claim to these services, than the good king who now sways the sceptre of these realms. The apostle advises against pride and self conceit in the 12 chapter of the same epistle, at the 3d verse—“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly.” Surely at no time can this advice be more suitable, than at this moment of your accession to a new measure of self-command.

The fervor of the mind, when first the curb of guardianship is taken off, may lead to dangerous excess, if you reject the counsel of those who are wiser than you possibly can be. The dark insidious agitators of popular tumults seldom stand forward, or avow themselves the authors of the mischiefs they cause. They raise dissatisfaction in the minds of the middle and lower classes of men by base and unjust insinuations, by artful comparisons, and spe-

cious and delusive hopes ; these are industriously diffused by agents, diabolical as the instigators ; and when hundreds, perhaps thousands of unhappy men have swallowed the poisoned lure, and are thereby excited to unlawful measures, for the redress of grievances which are perhaps brought on them by the special and sovereign hand of Providence ; or by a chain of moral causes, which all the virtues and prudence of all the governments in the world could not have prevented : when the thoughtless and deluded multitude are hurried on to acts of riot, tumult, and disloyalty, then the energy of the government which they would destroy is put forth ; the wisdom, virtue, courage, and prudence of the sober and thinking part of the community, flows in to its support ; the unhappy delinquents are overwhelmed in unexpected and irremediable ruin, and their lives are sacrificed to the violated laws of their country. This sentiment has been confirmed in many instances in this country, and awfully so in the memorable riots of the year 1780. I warn you most solemnly never to suffer yourself to become a party in a mob, no nor even a spectator ; for in that case only you may, from the unexpected impulse of a moment, or from a situation of personal danger, be led to do somewhat which
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may be, or be construed into, an act of treason, and involve you in all the horrors and miseries of the wilfully delinquent. Let your mind be settled into a peaceable submission to the laws and government of your country, and if your burthens are great, go to God for increasing strength to support you under them: As a Briton, living under the best government in the world, it will be your honour, as it is your duty, and should be your pride, to be peaceful and loyal. And as a follower of Jesus Christ, you should not be found among the number of those who are setting themselves against the constituted authorities of their country. I hesitate not to say, that, in my opinion, a professor of the religion of Jesus Christ, cannot be justified in opposing the worst civil government that was ever known, or can possibly exist; how then the followers of Jesus can reconcile to their consciences, the disaffection which some of them shew to the mild and gentle, the liberal and just government of this country, I confess I cannot conceive.

Of the second sort of clubs, which are called benefit clubs, I recommend you to keep clear; there is much temptation in them to drinking; they are liable to lead the unguarded mind to too a great dependance on

the aid to be received from them; the articles by which they profess to be guided are frequently evaded; the relief they bestow is sometimes partially administered; the loss of time, fatigue and danger attending the office of steward in them is great; and which must be served in rotation, or a fine paid as a substitute for the service. And, upon the whole, I think that a sober, industrious, careful man will not profit by a connection with them in any way whatever.

After what I have said in my second letter, I hope I need not use any argument to dissuade you from becoming a member of the third sort of clubs mentioned. To be surprised into sin, or enticed into folly is lamentable; but to make sin and folly the avowed business of a day, is an extreme of depravity at which every principle of virtue and modesty recoils. Yet such is the general business of the joyous spirits who constitute festive clubs. Rioting in debauchery and excess, profusely squandering the good things of Providence, giving a loose to every appetite and every passion, they sink into a state of mutilated existence, less noble than a reptile or a mite.

It is a maxim which the experience of every age has confirmed, that the manners and habits of those with whom we associate grow insensibly

insensibly upon us. This being admitted, with how much caution should you select your companions? Do you fear the despicable character of a drunkard? do not associate with them. Do you recoil at the name of traitor? avoid the company of those who express dissatisfaction at government. Do you wish for reputation and respectability in your station? let your associates be chosen among those who enjoy these honourable distinctions; and copy the manners and conduct which have procured them. There is but one avenue to true happiness, and that is by the way of holiness. Read frequently the first Psalm, and I pray that you may be enabled through grace to follow the counsel therein contained, that so you may obtain the blessing therein promised. Remember also that solemn declaration of the prophet Isaiah, 57 and 21—“There is no peace, saith my God, to the wicked.”

L E T T E R IV.

IT is an important warning and admonition which the apostle Peter gives in his first general epistle, chap. 4, and 7—"The end of all things is at hand: be ye therefore sober, and watch unto prayer." If the apostle could say, more than seventeen hundred years ago, the end of all things is at hand, surely we have good reason to believe that it is even at our door. And although with you it is, as it were, the beginning of days, you have no security that you shall open your eyes to the returning light of the morrow. Be sober therefore and watch—watch now, watch over every minute of your life; watch over every action of your hands, every word of your mouth, every thought of your heart. The enemy of your soul is watchful and vigilant against you; and sure I am, there is no time when we are more open to his attacks, than when the mind is given up to the workings of discontent and fretfulness. The admonition of the apostle to the Hebrews, chap. 13, and 5—"Be content with such things as ye have," should be laid with cordiality upon our hearts, 'tis a practice that will sweeten every temporal accession

cession, and blunt the edge of every disappointment.

Has infinite goodness denied you the riches and honours of this world? they are denied in mercy. Go look into your bible: and if you are an humble believer in Jesus, there is a conveyance of infinite riches and honour, laid up in reserve for you. A crown of righteousness, garments of salvation, a palm of victory, a throne of glory, and an everlasting jubilee. Oh! think, when the thrones of the earth shall be cast down: when the distinctions and honours of this world shall fade away; and universal nature shall melt before the fervid presence of the Lord of glory; then shall you be put into never ending possession of those riches in glory, which are reserved for those who love the Lord Jesus in sincerity and in truth.

You will not question the right of God to place his creatures in such situations as in sovereignty he shall chuse. But you ought to believe, that in mercy and in kindness he has chosen your lot. We are often ready to think, that if we were rich we would do much good: If we had a little more of this world's goods than we have, we should be much happier. Pause—We began our correspondence upon the presumption that you believe, not only in the being of God, but also in the infinity of

his perfection. If then, he be infinitely wise, who shall dictate to him?—If he be infinitely powerful, who shall controul him?—If he be every where present, who or what shall evade his observation?—If he be infinitely merciful, who shall repine at the dispensations of his providence? In every situation, and under every circumstance of want or poverty, there is a way to peace of mind, which sweetens every state. The Psalmist tells us in the 119th psalm, at the 165th verse—“Great peace have they which love thy law, and nothing shall offend them.” Possessing this peace of mind, you will pursue your journey of life through the valley of humility, uninjured by the storms that roll above, when the lofty cedars on the mountain’s top are shattered by the tempest, the humble shrubs in the vale beneath remain in undisturbed tranquillity.

It is an unhappy mistake to suppose that disgrace necessarily attaches to poverty. A poor man may be wise, virtuous, well informed, a good member of society, and respected by all around him; and as the rich have special duties to perform in regard to the poor, so have the poor special duties to perform in regard to the rich and great. Remember that they are liable to

to the same temptations with yourself, and to others of which you are ignorant ; and that every error they commit is more exposed to observation than the errors of those in humbler life ; and therefore it is your duty, and it will be to your credit, to commiserate the weaknesses and pity the failings which you may observe in them. Are you debarred by your situation from offering them counsel and advice ? Do not hurl reproach and insult at them. There is one way in which you may do them good, and that is by praying for them ; and remember the encouragement which you have to do so in the words of our Lord, Matthew vi. and 14. " For if ye forgive men their trespasses, " your heavenly father will also forgive you." Anger and resentment may make a man alter his conduct so as to be less offensive and injurious : but patience, and a dignified humility in suffering wrongs, may convert an injurious enemy into a benevolent friend. Take the advice of Solomon, Proverbs xvi. 19. and 20. " Better it is to be of an humble spirit " with the lowly, than to divide the spoil with " the proud. He that handleth a matter wisely " shall find good."

In a dependant situation, whether upon one man, or upon many, there are various trials and exercises for the patience ; and we should

fortify that virtue by every consideration which is calculated to give energy to the principle. Patience in the exercise brings in the rich remuneration of peace. Patience under a deserved rebuke is a debt of justice. Patience under undeserved rebuke or reproach is an act of superior dignity of mind. It may be possible in some situations to merit of your employers, not only more than you receive in a way of payment, but even more than it would be prudent in them to acknowledge; for there is a native proneness in the human mind to think that when we have done well, we have done enough. But I advise you to be careful when you arrive at the situation of master, that you do not withhold from your servants and dependants suitable acknowledgments for extraordinary services which they perform, beyond the strict line of their duty. These bestowments will beget a sort of attachment to your person, a love to your service, and a regard to your interests, which will amply repay what you so dispense. There is not however any recompense that can fully satisfy a liberal mind, short of an interchange of friendship. A servant may possess a liberal mind; he may deserve his master's friendship, and in a suitable degree he ought to have it; but perhaps his master has
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not a liberal mind ; and if so, he is incapable of modifying sentiments and expressions of friendship to those who are either above or below the sphere in which he moves. It will however be generally acknowledged, that there cannot subsist the same unreserved friendly intercourse between master and servant, as between men equal in situation ; the very basis of interchangeable friendship is equality, and the farther men are removed from that, the less pure must be their friendship. Those occupying the higher sphere may substitute benevolence and bounty in its stead ; and those in the humbler station may exercise grateful affection and cheerful confidence. As it is possible for a servant to be a wiser and better man than his master ; in that case it is his duty, his interest, and his honour, to exert all his powers for the service of his master, and be content with the wages for which he agrees to serve, looking for a reward hereafter.

In all the adverse scenes of life, however pressing our affliction, however pungent our sorrow, we should remember for our consolation, that God is watching over us, measuring with unerring skill and with divine compassion the bitter ingredients of our cup—that not one circumstance of suffering will be administered more than is necessary to work in us that temper

temper of mind and disposition of heart which it becomes us to entertain towards our Maker and towards our fellow-creatures. God never afflicts his creatures without cause; we either deserve it, or we need it: he has an unquestionable right so to deal with his creatures; and if we are his in the new covenant of peace, he will certainly sanctify our afflictions to us, and bring good out of evil; so that in every event, whether prosperous or adverse, it is the Christian's privilege to rejoice in the Lord, and to rejoice alway. Perhaps you will say, 'tis easy thus to argue when afflictions are at a distance; true, and the way to make it easy so to do when troubles are upon us is, constantly to pray that such dispositions may be given to us whenever the Lord sees fit to lay his hand upon us. If in health and prosperity we forget God, then we make idols of our comforts; and it has been well said, that whatsoever we make an idol of, will surely be a cross to us if we belong to Christ; and a curse to us if we do not.—Are there no instances of persons who have been enabled to rejoice under afflictions? Yes, thousands—David in affliction could say, "My heart shall rejoice in thy salvation," Psalm xiii. and 5.—Isaiah says, chap. xxix. and 19. "And the poor among men shall rejoice in the holy one of Israel"—The apostle Paul in the prospect

prospect of suffering death could say, Philippians ii. and 17. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The same apostle enjoins it as a duty, Romans xii. and 12. "Rejoicing in hope, patient in tribulation." Many of the Lord's afflicted ones have been enabled to glorify him by rejoicing in him under their sufferings of pain, grief, and poverty. Let me mention two cases which I have heard of: A woman with two children so reduced as to live many days upon grains, which she begged at a brewhouse, drew the attention of the brewer by her regular application, and the decent manner of it. He one day followed her unperceived; he saw her put the grains into a clean dish, and then put them on a table covered with a clean cloth, to which herself and children sat down, after having devoutly begged a blessing upon the food; and after they had eaten, she with abundant gratitude returned thanks to God. Another poor woman who had nothing for her meal but a piece of bread, was heard to exclaim with elevated gratitude: What! all this and Christ too!—Oh! that you and I may be enabled so to glorify God, if we are so tried; remembering the exhortation of Peter in his first general epistle iv. and 19. "Wherefore let them that suffer

“suffer according to the will of God, commit
“the keeping of their souls to him in well-
“doing, as unto a faithful creator.”

L E T T E R V.

AS the dealings of God with his people are all intended to produce certain beneficial effects in and upon us, it is our duty by a watchful observation of Providence, and a diligent search into our own hearts and conduct, to facilitate the gracious designs of the Lord towards us. Are we afflicted?—it should call up to our recollection the sins, follies and errors which have led to, or procured the trial; and a view of our sins should lead us to an humble repentance before God; and thence we shall be led in dependance on divine help, to resolve that we will not any more relapse into the sins and follies for which we are now chastened; and such resolutions either to do, or to avoid, to perform an hitherto neglected duty either to God or your neighbour; or to resist or avoid temptations which may assail you, should be put into immediate practice; for if you delay, you may be involved in fresh guilt. Either your resolutions will lead you out
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of the way of temptation ; or new temptations will destroy your resolutions.

Here ye the rod, and who hath appointed it, is the advice of the prophet Micah.—What think you crosses and afflictions are designed for?—Does God afflict in sovereignty? Does he delight to see his creatures miserable and wretched? No, the Psalmist says, Psalm xxxv: 27. “ Let the Lord be magnified, which hath “ pleasure in the prosperity of his servants.” See also the language of the prophets Ezekiel and Jeremiah. “ As I live, saith the Lord God, “ I have no pleasure in the death of the wicked, “ but that the wicked turn from his way “ and live,” Ezekiel xxxiii. and 11.—“ For he “ doth not afflict willingly nor grieve the children of men,” Lamentations iii. and 33.—They are designed to show us his displeasure against sin ; to wean our affection from the things of time and sense, to convince us, that to rest in any thing short of himself as a portion, is to seek repose upon a bed of nettles ; and to rely for aid on any thing beside his almighty power, is like a traveller who would support his weary steps by leaning upon a straw. The language of every affliction is, stay thyself on God. When we look at the fleeting enjoyments of time, through the faithful medium of affliction, what is their language?

guage?—Lean not on us, we are unsubstantial and unsatisfying. When we contemplate the pleasures of life, with which we have been indulged, what say they to us?—Look not to us for happiness, it is not ours. Do you want encouragement in affliction and sorrow, to look for and expect succours from God? take that precious promise, Psalm l. and 15.—“Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.”—When you look to God for help, you will perhaps be led to think, from the forecited promise, that you are to expect immediate deliverance from the affliction. It is the unhappy mistake of many, to think that they shall have precisely what they pray for—there is no ground for such hope—the promise says, “I will deliver thee.” What! from the trial?—perhaps not; but I will deliver thee from thy fears, by giving thee strength equal to thy day, deliver thee from sinking into despondency and despair, deliver thee from impatience under the rod; and, when it has done its work, deliver thee from the rod itself.

If you do not acknowledge the hand of God in your afflictions, and are not humbled under them, it is a sad mark of a dangerous state. “God resisteth the proud, and giveth grace unto the humble.”—1st Peter 5, and v. Jeremiah

remiah says in Lamentations, 3d, 25, 26, 27.

—“The Lord is good unto them that wait
“for him, to the soul that seeketh him. It is
“good that a man should both hope, and qui-
“etly wait for the salvation of the Lord. It
“is good for a man that he bear the yoke in
“his youth.” And at the 31st and 32d verses
—“For the Lord will not cast off for ever :
“but though he cause grief, yet will he have
“compassion according to the multitude of his
“mercies.” Scripture and reason unite in as-
serting the necessity and propriety of an hum-
ble submission to the will of God. Reason
tells us resistance must be vain.—Scripture
teaches us that submission is pleasing to God,
and that those who do patiently submit to his
will in all things, may derive consolation from
this consideration, that God in giving deli-
verances to his people, affords the most illus-
trious displays of his glorious attributes of
power, wisdom and goodness. His infinite
power is exercised to curb the rage and ma-
lice of their enemies. He holds them as it
were in a chain, and says unto them, hitherto
shalt thou go, but no further ; the fiercest
powers of earth and hell are subject to his
controul, and though leagued together against
the feeblest of his children, they shall not, they
cannot prevail.—Oh ! what security has the
humble

humble soul who maketh the Lord his strong tower and his rock of defence. Is he infinite in power to controul? so is he in wisdom to direct. He doeth not any thing in vain; the cunning and sophistry of men and devils cannot effect what God will hinder, or prevent what he will perform. At his rebuke the wisdom of the wise is turned into foolishness, and the craftiness of the cunning shall fail.—To his infinite power and wisdom is united infinite goodness, which is manifested in all the kind and gracious succours, supports and deliverances, which he has afforded to his people in all their trials and afflictions through every age of the world. How many instances of his goodness thus manifested, are recorded in the Bible? and what multitudes of instances may be collected by a diligent observer, in the scenes of Providence of which we are witnesses. Are you depressed by afflictions, are you cast down?—Oh! look at this grand and benign association of perfections, and be assured that in his time and in his way, you shall be lifted up. Would you dictate to God?—He will reject a suit which comes in such a guise. Would you point out the means of help and deliverance?—God will not help you in your way; the means which appear most likely to the eye of reason, may not be the

the means which God will chuse. When Elisha bid Naaman—"Go wash in Jordan seven times, and thou shalt be clean," the haughty Syrian was wroth, and went away, and said—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"—No, Jordan is appointed, and when, at the intercession of his servants, he obeyed the prophet, Jordan performed the cure. Ild Kings, v. 10, and 12.—When Goliath, the champion of the Philistines army, came out and defied the armies of Israel day after day, the hearts of the mighty men were melted within them. God had not appointed a mighty warrior to slay this boasting Philistine, but he had appointed the stripling David, with a sling and a stone to subdue him.

That Jesus whom you profess to serve as your Lord, and to follow as the captain of your salvation, was made perfect through suffering; his life was a scene of sorrows; he came into the world under circumstances of peculiar humiliation; the Lord of life and glory was born in a stable, and lay in a manger. His growing years were matured in humble privacy, and in the short period of his public ministry, he suffered all the contempt, contradiction, rebuke, reproach, ignominy and anguish,

anguish, that the united power, pride and malice of devils and of men could inflict. And you, if a child of God, are predestinated to be conformed to his image, and in the measure which your Heavenly father sees fit for you, to drink of the same bitter cup. Our Lord himself tells his disciples, John xvi. and 33.—“In the world ye shall have tribulation.”—And as you are to be conformed in suffering, so ought you to aim at a conformity to him in patient enduring, knowing that all things shall work together for good to them that love God, and are the called according to his purpose.

It is your duty also to aim at a conformity to Christ, your glorious pattern, in the active and relative duties of life: to love your neighbour as yourself, to do unto all men as you would they should do unto you, to exercise benevolence to all around you, hating no man, thinking well of all men as far as you can, without doing violence to reason and fact. But where they are the subjects of sin and folly, making the proper distinction; hating their crimes, and pitying and praying for them, ever tempering the sentence, of your judgment upon others with generosity and compassion. And where you meet with those happy characters who exemplify their profession by acts and habits

habits of those virtues which compose the christian character, whether their situations are superior or inferior to yours; regard them with complacency, and imitate their conduct. Among the active duties to which you are called, whether rich or poor, whether journeyman or master, a dutiful and affectionate conduct to your parents stands foremost.—Honour thy father and thy mother is the express command of God—honour them by an obedient regard to their injunctions while under their immediate command and protection; by a dutiful and humble observance of their advice, admonition and reproof, when maturer years have introduced you into the active scenes of life; and also by the most liberal, unreserved, and affectionate ministration of your substance to their wants in their declining years, cherishing them with that generous tenderness which your heart must feel, upon a recollection of the obligations which they laid upon you by their tender care of you, in your helpless state of infancy. To be indulged by Providence with the means of fostering the drooping powers, and cheering the languid spirits of a beloved parent, is, I think, a privilege and an honour of the first magnitude; and I am sure it is a source of such delight, as will countervail half the sorrows to which life is obnoxious.

D L E T T E R

L E T T E R VI.

I Will now suppose, that in the course of divine Providence, some events have occurred to place you in the situation of a master in your trade, and the head of a family; and in this case, with new prospects opening upon you, there are new duties expected from you, the principal of which I will mention, and endeavour to explain.

The duties of the family certainly take the lead: what then should be the first act you perform in virtue of the character you now hold as head of a family?—I recommend to you, to adopt the resolution of Joshua, chap. xxiv. and 15.—“As for me and my house, we will serve the Lord.”—And begin the career of your authority by an act of the humblest submission. As a master, if you have not a wife or children, you must have servants; with them then it is your duty to seek the Lord in solemn family worship, by reading the scriptures, and by prayer regularly morning and evening. When God, in prophetic language promised to bless Israel, and had even specified the blessing which he would bestow, he adds, “thus saith the Lord God, I will
“yet for this be enquired of by the house of
“Israel

"Israel to do it for them."—Ezekiel 36, and 37. There are urgent reasons why you should thus begin, and they are the necessity and expediency of the duty itself, and the very great difficulty of instituting the worship of God in a family after it has been neglected. If you profess to be a christian, you dare not say that it is not a duty. If you are a christian, you will feel that it is a duty; and therefore the neglect of it must involve you in guilt, and expose you to suffering. If you feel that you are liable to sin, to error, and to folly, would it not be reasonable conduct in you, on the morning of each day, to put yourself into the hand of God for guidance and protection?—If you see and believe that you are liable to disasters and alarms, which no prudence or foresight of your own can prevent or ward off, may it not be expected that you will commit yourself and your dependants to the watchful care of the ever-present Jehovah, through the silent watches of the night? Can you believe there is a God, and not believe that it is your duty daily to worship him, both in retirement and in your family? Can you read that awful prayer of the prophet Jeremiah, chap. x. and 25.—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name," and live in the

neglect of this duty? Remember the admonition which Moses gave to the children of Israel, Deuteronomy vi. 12th and 13th—"Be ware, lest thou forget the Lord; thou shalt fear the Lord thy God and serve him."—And in the 18th verse—"And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee." Read Job viii. 11th 12th and 13th—"Can the rush grow up without mire? Can the flag grow without water? while it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God." And Psalm l. 22 and 23.—"Consider this ye that forget God lest I tear you in pieces, and there be none to deliver. Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright will I shew the salvation of God." Though you are not to expect blessings as a reward for the duties you perform, yet you are to expect them as a fulfilment of the gracious promises of God while you seek them in the way of duty. Psalm xci. 15 and 16.—"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honour him; with long life will I satisfy him, and shew him my salvation."—And our Lord says, John xii. and 26.—"

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"any man serve me, him will my father honour." As a master, you have not only the care of your own soul, but you have the souls of all your servants to watch over; and you must answer to God in the solemn day of retribution, for the neglect of every means of precept or example, which are calculated to lead them into the paths of holiness. Your servants and apprentices are entirely under your government, both soul and body. You have the whole duty and authority of a parent devolved upon you. Whatever duty you owe to your own children, except such as relates to worldly estate, you owe to your servants and apprentices; they are under both your government and your care: your authority over them is, and ought to be, more than that of their natural parents; and your commands must be obeyed by them, though they should in any instance be contrary to the commands of their parents; and therefore, as their parents have suspended their authority, by placing them under yours, it is but justice, that you should also exercise the care of a parent over them; to warn, to instruct, to reprove, and if need be, to chasten. You must be a father and a master too. As to their bodies, they are your servants; but as to their souls, they are, and ought to be considered as your

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children.

children. Do you feel yourself interested in the well-being of your children? Would you caution them against evil? Would you exhort them to virtue? Would you press upon them a faithful observance of their duty to God? So ought you to do to your servants; and I am well persuaded that, independent of the pleasure resulting from a conviction of having done your duty, you will, if you thus conduct yourself, have the satisfaction of knowing that your servants love and revere you; and you will find, that services rendered from those principles, are not only more pleasant, but intrinsically more valuable than services performed upon any other principle whatever.

As I believe, generally that the hand of God is working secretly in those combinations of causes, effects, and events which are frequently called fortuitous, and which lead on imperceptibly, or unexpectedly to those connections which we form, and to those situations and circumstances in which we are placed in life, it is your duty especially to seek aid and direction from him, with respect to the time and circumstance of entering into the relation of an husband. I think no man ought to live single, who can see his way in providence clear to that union; and I think also, with a prudent regard to circumstances, both as to
yourself

yourself and the object of your choice, it ought not to be long deferred. Your views in seeking this connection, should be of a higher nature than the gratification of sense, or the possession of beauty. If you marry only for the sake of features, or of form, you wed an idol, and will suffer for your folly. The fascinating power of beauty will decay. Sickness may rob your idol of her roses, anguish may dim the lustre of those eyes which have ensnared your heart; and if there be no counterpoise in the beauties of her mind, the sanity of reason, and the warmth of her affection, you will find too late, that you have chosen a cross, instead of an help-meete for you. I advise that you marry not with one who differs materially with you in religious sentiments, for if you do so, you will throw perhaps an insuperable bar in the way of comfort and benefit from your social and retired devotions. And I also advise that you arm yourself with patience, fortitude and condescension, to meet those little shocks of dissonance which will sometimes happen in the most endearing connections, and under the best family management; and be careful as soon as possible to correct the acidity of mind which such events create, by the sweet interchanges of mutual forgiveness and affectionate endearment. Is

it your duty and your interest to watch over the peace and prosperity of your family?—The way to do so is to be much in it. Let your hours of relaxation be enjoyed with your family, and so, while you recreate yourself, you will delight them. If you seek your pleasures out of your family, you will drive peace from it; for the man who devotes his hours of relaxation to foreign company, cannot reasonably expect that a wife left in solitude, should hail his return with the smile of satisfaction. Be honest in the participation of all your pleasures with the partner of your life, and you will reap a rich harvest of conjugal affection and domestic felicity. From the union of your hearts will flow a delightful accord of conduct, which will steal imperceptibly upon the hearts of your children and servants; will spread a placid serenity over their minds, and beam out in their conduct in a thousand instances of affectionate concern and dutiful attention; and by this means your home will be made, as Thompson beautifully describes,

————— The resort

Of love, of joy, of peace, and plenty, where,
Supporting and supported, polished friends
And dear relations mingle into bliss.

In every situation of life crosses will certainly occur, and they may be great: and next

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to a suitable submission to God, and an humble dependence on him, I know of no mean so likely to repel their force and abate their rigour, as the solaces of affection, friendship and good will. It therefore behoves you in your conduct as a master, to conciliate the affection of all around you, that so you may have consolation in every affliction. Be careful in the management of your family, that your example never contradicts your precept. Every deviation from a suitable correspondence in these leading features of instruction, will be easily noticed, and will certainly be very prejudicial to the minds and manners of your servants, and very injurious to your reputation and your peace.

The duties of your calling or trade, whatever it may be, are few and obvious. Remember that a faithful and frugal use of property, is as much a bounden duty with you now, as when you were an apprentice or journeyman; that duty was then due to your master, it is now due to the community at large, and particularly to those from whom you receive credit in trade.—It is due to your wife, your children, your friends, your servants. The means are now put into your hands, which by a diligent and honest improvement, will lead eventually to a provision for your necessities,

cessities, if not for a supply of the conveniences and accommodations of life. The neglect or misuse of these means will sink you into poverty and wretchedness, and perhaps bring you and your hapless offspring to be a burthen on the public, and to be sustained by parochial bounty.

Be much in your shop: a tradesman in working hours, should scarcely ever be out of his business. I forbear to mention the multitude of trite sayings which may be applied in the present case, you have no doubt heard many of them; as far as they are good, apply them to yourself. Never trust any one to keep your accounts; keep them yourself regularly, and correctly and frequently balance them. No man can do that so fitly as yourself, and if you leave it to any one else, remember, that by so doing, you deny yourself that knowledge of your circumstances, which is essentially necessary to the due management of them; for, it is not sufficient for you to know what is your balance debtor or creditor, you ought to know how that balance grows. Do not trust the superintendence of work to journeymen, and above all do not trust the instruction of your apprentices to them; if you do, you will mar your authority, the boys' obedience and obligations will be divided, and by that means

allegiance will be rendered painful to him. I recommend to you as much as possible to prevent privacy among journeymen and apprentices, it has often been productive of lamentable effects.

Let your profits be small; a quick return with moderate profit, is the surest way of acquiring property. Covetousness defeats itself, if you charge a person too much for an article, it is not likely that he will come to your shop again.

By the value you place on the good opinion of the virtuous and the wise, by the honour of religion, by the worth of your immortal soul, I charge you to avoid the abominable practice of lying in trade; there is as much moral turpitude in what are quaintly called shop lies, as in any other description of untruth. A lie in your shop to put off your wares, is an insult to your customer, a breach of the good faith of society, and which will eventually draw down upon you general contempt and dereliction.

Be civil and obliging in your behaviour. Ask at first the price you mean to take for your goods, and never make an abatement.

Be modest in your dress, and moderate in all your indulgences. Temperance is the parent

of health, and modesty in your apparel will be considered as a kind of public voucher of your prudence and œconomy. By a moderate enjoyment of indulgence, you will be enabled to lay up a fund for the purposes of charity, which according to your circumstances is an incumbent duty. The sons and daughters of affliction have strong claims upon the prosperous and happy. As much as in you lies, especially with your wishes, your prayers, and with what influence you possess among men, help them; you may soothe their sorrows by commiseration, there is charity in the sigh of pity. But as you are able, follow the advice of the apostle to the Hebrews, “do good and communicate,” help as well as pity. There is a banquet to the feelings in communicating good, and the apostle declares that—“with such sacrifices God is well pleased.”

LETTER

L E T T E R VII.

THAT fin is the cause of sorrow, few will be hardy enough to deny, for it is a conclusion deducible from the most common occurrences of human life. Man feels a natural disposition to inflict punishment upon his fellow, for crimes committed or affronts offered, and every man has, in a certain degree, the power of doing so, and may with justice exercise it under proper restrictions. This principle admitted, and I think it will scarcely be by any denied; surely it is most just and reasonable that offences committed against a being of infinite purity and perfection, should entail suffering upon the delinquent; and the experience of every age has afforded abundant proof of the position. The first act of sin was the parent of sorrow, for the first pang that agonized the bosom of humanity, was immediately subsequent to the first transgression. And as we learn by the scripture that we are by nature all sinners, so by consequence we must conclude that we are all necessarily, more or less, the subjects of sorrow. As the various and multiform transgressions of men all flow from the same foul contaminating source,

source, original sin, so all the pangs and miseries to which our nature is obnoxious, branch out from the bitter root of original depravity. Sin is a disobedience to the will of God. If you injure another by word or deed, it is disobedience to God's will, inasmuch as he has commanded you to love your neighbour as yourself. If you resist the constituted authorities of the country in which you dwell, and disturb the peace of society, you disobey the will of God, inasmuch as you are commanded to be subject to the higher powers, and to live peaceably with all men. If you deceive another by any means, you disobey the will of God, for his express command is, thou shalt not bear false witness against thy neighbour. And the apostle Paul exhorts: Lie not one to another—let every man speak the truth with his neighbour. Profane cursing, swearing, and taking the name of God in vain, you will readily allow are sins. Whoredom and adultery are sins. Hebrews xiii. and 4. "Marriage is honourable in all, and the bed undefiled. But whoremongers and adulterers God will judge." Of all the monsters that infest society, I know of none more execrable than the vile seducer of connubial affection, the fell murderer of domestic felicity. A neglect of the worship of God, either in the closet, the family,

mily, or in public, is a sin. Deut. vi. and 13, and Matthew iv. and 10—"Thou shalt worship the Lord thy God, and him only shalt thou serve." Psalm x. and 4—"The wicked will not seek after God, God is not in all his thoughts." David says,—Evening and morning, and at noon will I pray.—Psalm lv. and 17. And the apostle Paul exhorts to continue in prayer. Colos. iv. and 2—Pride is a sin, every one that is proud in heart is an abomination to the Lord. Proverbs xvi. and 6. Stubbornness, malice, and envy are sins. Jeremiah vii. and 24—"They walked in the imagination (or as in the margin, stubbornness) of their evil heart. Ephesians iv. and 31—Let all bitterness and wrath be put away from you, with all malice. Gallations v. and 26—"Let us not be desirous of vain glory, envying one another." Intemperance is a sin. Luke xxi. and 34—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." James vi. and 1—"Whence come wars and fightings among you? come they not of your lusts?" What! are all the horrid devastations of war, the blood-stained ocean, fields of slaughter, desolated empires, and cities whelmed in fire, the effects of sin?—Yes. Are all the deep drawn sighs of sorrow, the sick man's languor, and the

the agonizing throes of acute disease the effects of sin?—Yes. Are all the pinching wants of penury, the prison groans, and hard oppressions, scourge, contempt and contumely, the effects of sin?—Yes.—And, more awful still, the wreck of nature, and the world of endless woe. And is there no antidote to all this misery?—Yes, there is balm in Gilead, and a physician there. There is a provision made for the salvation of sinners, at which angels are filled with astonishment; a way opened by the sufferings of Jesus the Saviour; a fountain opened for sin and uncleanness; a robe of perfect righteousness to clothe the naked; and all the wonderful compassion of God, to sinners of the human race, manifested in the most august display of his justice and vengeance executed on the suffering surety of rebellious man. Oh! that you and I may be helped to view this wonderful transaction with humble penitence, and with appropriating faith; and while we consider the wonders which have been wrought for the salvation of sinners, let us adore the goodness of God in affording a revelation of his will. He might have left the whole race of Adam to perish, without impeachment of his mercy, and without any diminution of his own essential and eternal glory and happiness. He might have elected to salvation, and have left those whom

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he had so elected, to go on sorrowing in darkness through this vale of tears, without any hope or foretaste of heaven to cheer them by the way. He might have displayed his sovereignty in withholding the glad tidings of salvation, and have left them to wander in darkness and uncertainty, in doubt and dismay. But, blessed be his name, he has not only provided a way in which he can be gracious, but he has given a full and perfect revelation of his mercy and goodness to the children of men, and is calling upon us to accept, by faith in a crucified Saviour, everlasting life and happiness. We are called upon by scripture to exercise faith in the forgiveness of God through Jesus Christ—how is this to be done? Without knowledge there cannot be faith, what then is knowledge?—It is composed of understanding, consideration, and belief: we may understand the kind purposes of God to sinners, in his giving Jesus Christ to be a sacrifice and an atonement for sin. We are to consider the eternal love of the father in this inestimable gift of his son; the eternal love of the son in giving himself; the sufficiency of the sacrifice, and the amplitude of the atonement made by the Saviour; the entire suitability of his merit and worthiness; and the extent of his power and love in procuring for,
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and bestowing upon sinners, a righteousness by which they are rendered compleat in him. And we are to believe that the atonement which he has made for sin is compleat, inasmuch as he, by the mysterious union of perfect godhead with our nature, was able to suffer as much as all the saved could have suffered to all eternity, his sufferings being exactly equal to the guilt of all the saved: and his love of, and obedience to the law of God, as much as could have been rendered by all the saved, if they had stood perfect, either in their first head, or in themselves. Such knowledge will beget faith in Christ, as an able and a willing Saviour; and wherever true faith is, it will be productive of obedience to the revealed will of God, in reliance on the assistance of the holy spirit, and will evidence itself by patient submission to the dispensations of his providence, and by a thankful acceptance, and conscientious improvement of all the mercies and benefits which he bestows upon us; and by fervent prayer and humble dependence upon him for those mercies which we need.

Has God thus graciously dealt with man!—
Oh! how ought we to act towards each other in all patience and forbearance. I exhort you to cultivate a forgiving disposition of heart to those

those who may offend or injure you, and to manifest that disposition by a cordiality of conduct to those whom you forgive, remembering that such is the perverseness of our natures, that in most cases, the offending party is the least easy to be reconciled.

Remember also, that personal sins constitute a part of national sin, and therefore if you live in the commission of sin, you are an enemy to all around you, by adding to the guilty pile of iniquity which may draw down the vengeance of heaven upon the land; and on the other hand, remember, that if your conduct is such as becomes the gospel of Christ, you will enjoy the unspeakable satisfaction of contributing to the peace, the happiness, and the prosperity of the nation of which you are a part. The prophet Jeremiah, in chap. xxix. and 27. thus exhorts the Jews, when in captivity, "Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." If such was the duty of captives, what then is the duty of natives and denizens of this favoured land?

Nearness to God is the foundation of the creature's felicity; all pretensions to happiness are vain, while you remain estranged from God; an holy delight in him will shed a
sweetness

sweetness over every earthly enjoyment, and alleviate every sorrow, will fill the soul with those sacred joys which the stranger intermedleth not with, and raise you superior to the trifles of time and sense; but this you cannot enjoy while you indulge sin. It is the nature of sin to divide the soul from God and happiness; it hardens the heart, beclouds the understanding, perverts the judgment, and makes the soul a prey to anguish, remorse and misery. I pray God you may see your duty in every view, and be enabled by divine grace to perform it.

L E T T E R VIII.

HAVING mentioned what I conceive to be the principal duties of your present situation, as well as those of the future scenes of life, and in a very brief manner explained them. I would now close my admonitions by a few remarks on the nature of Providence the proofs which are afforded to us in scripture and the history of all ages, of the superintending hand of God in it, and the duty and privilege of observing and acknowledging it.

Tertullus the orator, uses the word Providence to express the performing of, or procuring in

ing good deeds.—“Very worthy deeds are
“done unto this nation by thy Providence,”
Acts xxiv. and 2. Providence is by some,
rendered foresight and wariness in man. But
divine Providence is to be especially considered
as the foresight, or supreme intelligence of
God, and his government of all created beings.

That God by his providence watches over,
orders and directs the affairs and concerns of
this lower world, and of all his creatures, we
learn by many passages of holy writ, and from
the concurrent testimony of the good and wise
in all ages of the world; and even heathens
and idolaters, by ascribing to certain of their
idols, the management and superintendence of
certain causes, circumstances and seasons have
reproved the folly and madness of men in later
days, who would ascribe the works of Provi-
dence to fortune and to chance; those dis-
graceful idols of a Christian land, set up by
folly and pride, to gull the mind of its proper
dependance on God, and to hide from our
view the hand of omnipotence, which worketh
all things. It is your privilege to know bet-
ter. See that you condemn not yourself by a
conduct unsuitable to your privileges.

God's providential care over his creatures is
daily manifested by the supplies of necessary
food which they receive from his hand. Job

xxxviii.

xxxviii. and 41. "Who provideth for the
"raven his food.—Psalm xxxvi. and 6. "O
"Lord thou preservest man and beast."—
Psalm lxxv. 9, 10, and 11. "Thou visitest the
"earth and waterest it: thou greatly enrichest
"it with the river of God, which is full of
"water: thou preparest them corn when thou
"hast so provided for it; thou waterest the
"ridges thereof abundantly; thou settest the
"furrows thereof; thou makest it soft with
"showers; thou blessest the springing thereof;
"thou crownest the year with thy goodness;
"and thy paths drop fatness."—As God is the
universal parent, so does he graciously attend
to the minutest wants of his creatures, sup-
plying their every need, and varying his be-
stowments in infinite wisdom, so as by them to
procure their real advantage, and to manifest
his power, goodness and love. A sparrow shall
not fall to the ground without his permission.
"Are not five sparrows sold for two farthings,
"and not one of them is forgotten before
"God? But even the very hairs of your
"head are all numbered," Matthew x. and 29.
He who hath measured the waters in the hol-
low of his hand, and meted out "heaven
"with a span, and comprehended the dust of
"the earth in a measure, and weighed the
"mountains in scales, and the hills in a ba-
"lance;

“lance; who counteth the nations as a drop
“of a bucket, and as the small dust of the ba-
“lance, who taketh up the isles as a very
“little thing, and before whom all nations are
“as nothing, yea, less than nothing and va-
“nity.”—Even he condescends to put his
everlasting arms underneath his fainting chil-
dren, and to stretch forth his hand for their
deliverance. However appearances may be to
the eye of reason, he is leading them by a *right*
way. When the children of Israel were come
out of Egypt, and had the Red Sea before
them, a wilderness on either side, and Pha-
raoh and his host behind them, they murmured
and were afraid. But it was the right way for
them to obtain deliverance and safety, and for
their enemies to meet destruction. How did
the providence of God watch over David,
when he was hunted by his enemy Saul! and
though he came into the cave at Engedi,
where David and his men then were, he was
prevented from seeing them, 1st Samuel xxiv.
3 and 4. How was divine Providence mani-
fested in the feeding of Elijah by ravens, 1st
Kings xvii. and 4. In the relief afforded to
Sampson, after he had slain the Philistines, and
was fainting with thirst; causing water to
flow from the jaw-bone, which had been the
instrument of his enemies destruction. Are
you

you troubled on every side? God can in his providence, by ways of which you are, and perhaps ever may be ignorant, make your enemies to be at peace with you. Oh! be not anxiously concerned about a suitable provision. Read frequently this passage in the 6th chapter of Matthew, "Behold the fowls
" of the air, for they sow not, neither do they
" reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much
" better than they? Which of you by taking
" thought can add one cubit unto his stature?
" and why take ye thought for raiment? consider the lillies of the field how they grow;
" they toil not, neither do they spin, and yet
" I say unto you, that even Solomon in all his
" glory was not arrayed like one of these.
" Wherefore if God so clothe the grass of the
" field, which to day is, and to-morrow is cast
" into the oven, shall he not much more clothe
" you?—O ye of little faith?" Are you in straits and difficulties, your way hedged upon every side, and no way of escape appearing? Are you tried with poverty and want? Are you tempted and buffeted by Satan? Are friends cold and distant? Are enemies increased on every hand? and are you ready to say as David once said, I shall one day perish by the hands of this Saul.—Look at Isaiah xli. 17
and

and 18. "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of vallies: I will make the wilderness a pool of water, and the dry land springs of water." In all the dealings of God with you in a way of providence, I recommend to you carefully to observe, and to remember the way in which he has, and shall lead you; and by comparing circumstances and situations past, with those in which you now are, and may be hereafter, you will sometimes, perhaps generally, learn the dependance of one providential dispensation upon another. Take, for instance, the example of Joseph as your model, and see how many circumstances were made to concur in bringing him forward, as the instrument in the hand of God to save his family alive in the time of famine. First his dreams, then his telling those dreams; the consequent envy of his brethren; Jacob sending Joseph to his brethren at Sechem; their removing from thence on that day to Dothan; their purpose of murdering him being overruled by Ruben; the passing by of the merchants at that precise time, and the absence of Ruben, who, if he had been present, would no doubt have endeavoured

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deavoured to save him from slavery, as he had saved him from death ; the adulterous passion of Potiphar's wife ; the offences which Pharoah's butler and baker had committed against their master ; their several dreams ; the restoration of the butler to his former service ; Pharoah's two dreams, and the inability of the magicians and wise men of Egypt to interpret those dreams ; all were necessary to bring Joseph into the situation wherein he was to become the saviour of his family, from the effects of that dreadful famine which the Lord was about to bring upon those lands. And subsequent to the accomplishment of that purpose, how many wonderful and glorious events depended upon, and followed in connection with this stupendous chain of providential occurrences ? As for instance, the prodigious increase of the children of Israel in Egypt, the amazing miracles which were wrought to plague the Egyptians, until they were permitted to go out of the land ; the institution of the passover, that grand type of Christ ; the miracles which were wrought for their protection and support, in their journeyings thro' the wilderness, to their obtaining possession of the promised land. And thence leading on, in uninterrupted succession, until the accomplishment of that most wonderful of all events,

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the birth, sufferings, death and resurrection of our lord Jesus Christ. What think you led Ruth, a stranger in the land of Israel, into the field of Boaz to glean? Nothing less than the providence of God, which by this means opened a way for the birth of David, who was to descend lineally from Boaz.—What think you of the history of Esther? Can you read that, without seeing the hand of God manifestly working to bring about the salvation of the devoted Jews, who were doomed to destruction by the imperious favourite of Ahasuerus? What think you of the four leprous men who sat at the gate of Samaria? were they not there by the providence of God, to be the first to learn the retreat of the Syrians, and to bear the glad tidings to the famishing city! What think you of the King of Israel conversing with Gehazi, the servant of Elisha, and enquiring of him about the great things which the prophet had done, at the very time when the Shunamite, whose son Elisha had raised to life, came to cry unto the king for her land? What think you of these expressions of David?—"The Lord's throne is in Heaven: his eyes behold, his eye-lids try the children of men.—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.—The Lord

"looketh from Heaven, he beholdeth all the
 "sons of men—He considereth all their works;
 "there is no King saved by the multitude of
 "an host: a mighty man is not delivered by
 "much strength, an horse is a vain thing for
 "safety: O God! who art the confidence of
 "all the ends of the earth, and of them that
 "are afar off upon the sea, which by his
 "strength setteth fast the mountains, being
 "girded with power: which stilleth the noise
 "of the seas, the noise of the waves, and the
 "tumult of the people: they also which dwell
 "in the uttermost parts are afraid at thy to-
 "kens; for promotion cometh neither from
 "the east, nor from the west, nor from the
 "south. But God is the judge, he pulleth
 "down one, and setteth up another." Read
 also the 105th and 107th Psalms, where you
 will find a large catalogue of providences ma-
 nifested over a variety of persons and charac-
 ters in divers situations.

As the providential hand of God is over all
 his creatures in a general way, so is it mani-
 fested in his particular care of the godly, as
 you find in the case of Daniel in the lion's
 den, the three Jews in the fiery furnace, &c.
 David says, "The eyes of the Lord are upon
 "the righteous, and his ears are open unto
 "their cry." And the apostle Peter exhorts,
 "Humble

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 "Lord
 "heard

Humble yourselves under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you." And as the Lord is able in his providence to make all things work according to the counsel of his own will, so we are encouraged to believe that those who walk in his fear shall be in peace. Isaiah, when inciting to confidence in God, says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." And in another place, the holy spirit, by the mouth of the same prophet, in the language of exhortation directed to the people of Israel— "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth. Why sayest thou, O Jacob, and speakest O Israel, my way is hid from the Lord. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the

"creator of the ends of the earth, fainteth
 "not, neither is weary?—There is no search-
 "ing of his understanding. He giveth power
 "to the faint; and to them that have no might
 "he increaseth strength."

Do you argue from the prosperity of the wicked, that God does not exercise providence over his creatures in all things? Read the 12th chapter of Jeremiah's prophecy to the end of the 13th verse, and also the 73d Psalm—believe, be silent, and adore.

While you profess to exercise confidence in the power and providence of God, you ought to be careful that you do not disgrace that profession, by an habit of complaining under your trials and sufferings. It is the peculiar privilege of friendship to solace in affliction: and you may lawfully and prudently unbosom yourself to a friend, and seek counsel, advice and consolation. But oh! remember, that there is a friend that sticketh closer than a brother. Let your eye be constantly directed to him. Earthly friends perhaps can only pity, but he can sympathize and deliver. It is a maxim generally received, that the wise and prudent will conceal their private miseries; as far as you can do it honestly, I think it is right, but see that it be honestly done; nor ever assume an
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appearance of wealth or sufficiency, to hide
solvency and want.

Having thus adduced the testimony of
scripture to prove the superintendence of di-
vine Providence, let us now take the opinion
of men.

“The ways of heaven are dark and intricate,
Puzzled in mazes, and perplex’d with errors,
Our understanding traces them in vain,
Lost and bewildered in the fruitless search ;
Nor sees with how much art the windings run,
Nor where the regular confusion ends.”

ADDISON.

“Know then whate’er in nature’s ample field
The scanty ken of thy revolving eye
Hath mark’d as evil ; in the general plan
Is just, is beauteous : the conjoining parts,
Though each when separate, like a single limb
In some proportioned shape, appears deform’d,
As view’d apart ; yet when exactly wrought
In the full work, an heighten’d grace assumes,
And aids the perfect symmetry of all.”

“To thy great name, eternal God ! to thee
Be endless honour ! Just are all thy ways
To mortal man ; tho’ fathomless and dark
To finite reason, e’er th’ imprison’d mind

E 4

Hath

Hath shot the gulph of death ! O let thy sons,
Once suffering, now triumphant, bless the hand,
'Though deem'd severe, that led them through
the maze,

The thorny maze of life ! that oft denied
Apparent good, to lead them to the fount
Of all created beauty ! that decreed
What folly deem'd its *punishment* ; when vain,
Self-flattering virtue hoped *reward* : to check
Presumption ! that from seeming evil, wrought
Full joy, unbounded as thy presence ! High !
Ineffable ! immortal !"——

OGILVIE.

There are many passages which might be
quoted from other authors, respectable both
for wisdom and piety, sufficiently apposite to
our purpose, but I shall content myself with
transcribing that beautiful and highly finished
little poem, entitled the Hermit, written by
Dr. Parnell.

THE HERMIT.

FAR in a wild, unknown to public view,
From youth to age a rev'rend hermit grew ;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the chrystal well :
Remote from man, with God he pass'd the days,
Pray'r all his bus'ness, all his pleasure praise.

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A life so sacred, such serene repose,
 seem'd Heav'n itself, till one suggestion rose ;
 That vice should triumph, virtue vice obey,
 This sprung some doubt of Providence's sway :
 His hopes no more a certain prospect boast,
 And all the tenour of his soul is lost :
 So when a smooth expanse receives imprest
 Calm nature's image on its watry breast,
 Down bend the banks, the trees depending
 grow,
 And skies beneath with answ'ring colours
 glow :
 But if a stone the gentle sea divide,
 Swift ruffling circles curl on every side,
 And glimmering fragments of a broken sun,
 Banks, trees, and skies, in thick disorder run.

To clear this doubt, to know the world by
 sight,
 To find if books, or swains, report it right ;
 For yet by swains alone the world he knew,
 Whose feet came wand'ring o'er the nightly
 dew,
 He quits his cell ; the pilgrim's staff he bore,
 And fix'd the scallop in his hat before ;
 Then with the sun a rising journey went,
 Meditate to think, and watching each event.
 The morn was wasted in the pathless grass,
 And long and lonesome was the wild to pass ;

But when the *southern* sun had warm'd the day,
 A youth came posting o'er a crossing way ;
 His raiment decent, his complexion fair,
 And soft in graceful ringlets wav'd his hair.
 Then near approaching, father, hail ! he cry'd ;
 And hail, my son, the reverend sire reply'd ;
 Words follow'd words, from question answer
 flow'd,
 And talk of various kind deceiv'd the road,
 'Till each with other pleas'd, and loth to part,
 While in their age they differ, join in heart ;
 Thus stands an aged elm in ivy bound,
 'Thus youthful ivy clasps an elm around.

Now sunk the sun ; the closing hour of day
 Came onward, mantled o'er with sober grey ;
 Nature in silence bid the world repose :
 When near the road a stately palace rose :
 There by the moon, thro' ranks of trees they
 pass,
 Whose verdure crown'd their sloping sides of
 grass.
 It chanc'd the noble master of the dome
 Still made his house the wand'ring stranger's
 home :
 Yet still the kindness, from a thirst of praise,
 Prov'd the vain flourish of expensive ease.
 The pair arrive : the liv'ry'd servants wait,
 Their Lord receives them at the pompous gate.
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he table groans with costly piles of food,
and all is more than hospitably good.
When led to rest, the day's long toil they drown,
deep sunk in sleep, and silk, and heaps of down.

At length 'tis morn, and at the dawn of day,
along the wide canals the zephyrs play :
fresh o'er the gay parterres the breezes creep,
and shake the neighbouring wood to banish
sleep.

Up rise the guests, obedient to the call :
An early banquet deck'd the splendid hall ;
Which luscious wine a golden goblet grac'd,
Which the kind master forced the guests to
taste.

When pleas'd and thankful, from the porch
they go ;
And, but the landlord, none had cause of woe ;
His *cup* was vanish'd ; for in secret guise,
The younger guest purloin'd the glitt'ring
prize.

As one who spies a serpent in his way,
Glistning and basking in the summer ray,
Disorder'd stops to shun the danger near,
When walks with faintness on, and looks with
fear :

So seem'd the fire ; when far upon the road,
The shining spoil his wiley partner show'd.

I

He

He stopp'd with silence, walk'd with tremb-
ling heart,

And much he wish'd, but durst not ask to part:
Murm'ring he lifts his eyes, and thinks it hard,
That generous actions meet a base reward.

While thus they pass, the sun his glory
throws,

The changing skies hang out their sable clouds,
A sound in air presag'd approaching rain,
And beasts to covert scud across the plain.

Warn'd by the signs, the wand'ring pair re-
treat,

To seek for shelter at a neighb'ring seat.
'Twas built with turrets, on a rising ground,
And strong, and large, and unimprov'd around;
Its owner's temper, tim'rous and severe,
Unkind and griping, caused a desert there,
As near the *Miser's* heavy doors they drew,
Fierce rising gusts with sudden fury blew;
The nimble lightning mix'd with show'rs be-
gan,

And o'er their heads loud-rolling thunder ran.
Here long they knock, but knock or call in
vain,

Driv'n by the wind, and batter'd by the rain.
At length some pity warm'd the master's breast,
('Twas then, his threshold first receiv'd a
guest ;)

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Now creaking turns the door with jealous care,
And half he welcomes in the shivering pair ;
The frugal faggot lights the naked walls,
And nature's fervor thro' their limbs recalls :
Head of the coarsest sort, with eager wine,
(Each hardly granted) serv'd them both to dine ;
And when the tempest first appear'd to cease,
Ready warning bid them part in peace.

With still remark the pond'ring *Hermit*
view'd

One so rich, a life so poor and rude ;
And why should such, (within himself he cry'd)
Lose the lost wealth a thousand want beside ?
But what new marks of wonder soon took place,
In every settling feature of his face !
Then from his vest the young companion bore
That *cup*, the gen'rous landlord own'd before,
And paid profusely with the precious bowl,
The flinted kindness of this churlish soul.

But now the clouds in airy tumult fly,
The sun emerging opes an azure sky ;
Fresher green the smelling leaves display,
And glitt'ring as they tremble, cheer the day :
The weather courts them from the poor retreat,
And the glad master bolts the wary gate.

While

While hence they walk, the *Pilgrim's* bosom
wrought

With all the travel of uncertain thought ;
His partner's acts without their cause appear,
'Twas there a vice, and seem'd a madness
here :

Detesting that, and pitying this he goes,
Lost and confounded with the various shows.
Now night's dim shades again involve the sky ; }
Again the wand'ers want a place to lye, }
Again they search, and find a lodging nigh.
The soil improv'd around, the mansion neat,
And neither poorly low, nor idly great :
It seem'd to speak its master's turn of mind,
Content, and not for praise, but virtue kind.

Hither the walkers turn with weary feet,
Then bless the mansion, and the master greet :
Their greeting fair, bestow'd with modest guise,
The courteous master hears, and thus replies :

Without a vain, without a grudging heart,
To him who gives us all, I yield a part ;
From him you come, for him accept it here,
A frank and sober, more than costly cheer.
He spoke, and bid the welcome table spread,
Then talk'd of virtue till the time of bed,
When the grave household round his hall repair,
Warn'd by a bell, and close the hours with
pray'r.

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At length the world renew'd by calm repose
as strong for toil, the dappled morn arose ;
before the pilgrim's part, the younger crept,
near the clos'd cradle where an infant slept,
and writh'd his neck: the landlord's little
pride,
strange return ! grew black, and gasp'd, and
dy'd.

Horror of horrors ! what ! his only son !
How look'd our Hermit when the fact was
done ?
Not hell, tho' hell's black jaws in sunder part,
and breathe blue fire, cou'd more assault his
heart.

Confus'd and struck with silence at the deed,
he flies, but trembling fails to fly with speed.
His steps the youth pursues ; the country lay
perplex'd with roads, a servant shew'd the way:
The river cross'd the path ; the passage o'er
was nice to find ; the servant trod before ;
Long arms of oaks an open bridge supply'd,
and deep the waves beneath the bending glide.
The youth, who seem'd to watch a time to sin,
approach'd the careless guide, and thrust him
in ;
Lunging he falls, and rising lifts his head,
When flashing turns, and sinks among the
dead.

Wild,

Wild, sparkling rage inflames the father's
 eyes,
 He bursts the bands of fear, and madly cries,
 Detested wretch—But scarce his speech be-
 gan,
 When the strange partner seem'd no longer
 man :
 His youthful face grew more serenely sweet ;
 His robe turn'd white, and flow'd upon his
 feet ;
 Fair rounds of radiant points invest his hair ;
 Celestial odours breathe thro' purpled air ;
 And wings, whose colours glitter'd on the day,
 Wide at his back their gradual plumes display.
 The form ethereal bursts upon his sight,
 And moves in all the majesty of light.

Tho' loud at first the Pilgrim's passion grew,
 Sudden he gaz'd, and wist not what to do ;
 Surprise in secret chains his words suspends,
 And in a calm his settling temper ends.
 But silence here the beauteous angel broke,
 (The voice of musick ravish'd as he spoke.)

Thy pray'r, thy praise, thy life to vice un-
 known,
 In sweet memorial rise before the throne :
 These charms, success in our bright region find,
 And force an angel down, to calm thy mind ;
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this commission'd, I forsook the sky :
y, cease to kneel—Thy fellow servant I.

Then know the truth of government divine,
and let these scruples be no longer thine.

The Maker justly claims the world he made,
this the right of Providence is laid ;
sacred majesty thro' all depends
a using second means to work his ends :
is thus, withdrawn in state from human eye,
he pow'r exerts his attributes on high,
our actions uses, nor controuls your will,
and bids the doubting sons of men be still.

What strange events can strike with more
surprize,
than those which lately struck thy wond'ring
eyes ?
et taught by these, confess th' Almighty just,
and where you can't unriddle, learn to trust !

The *great vain man*, who far'd on costly food,
Whose life was too luxurious to be good ;
Who made his iv'ry stands with goblets shine,
and forc'd his guests to morning draughts of
wine,
as, with the *cup*, the graceless custom lost,
and still he welcomes, but with less of cost.

The

The mean, suspicious *wretch*, whose bolted
door

Ne'er mov'd in duty to the wand'ring poor ;
With him I left the cup, to teach his mind
That Heav'n can bless, if mortals will be kind.
Conscious of wanting worth he views the bowl,
And feels compassion touch his grateful soul.
Thus artists melt the sullen oar of lead,
With heaping coals of fire upon its head ;
In the kind warmth the metal learns to glow,
And loose from dross, the silver runs below.

Long had our *pious friend* in virtue trod,
But now the child half-wean'd his heart from
God ;

(Child of his age) for him he liv'd in pain,
And measur'd back his steps to earth again.
To what excesses had his dotage run ?
But God, to save the father, took the son.
To all but thee, in fits he seem'd to go,
(And 'twas my ministry to deal the blow)
The poor fond parent humbled in the dust,
Now owns in tears the punishment was just.

But how had all his fortune felt a rack,
Had that false *servant* sped in safety back ?
This night his treasur'd heaps he meant to
steal,
And what a fund of charity would fail !

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Thus Heav'n instructs thy mind : this tryal
o'er,
Depart in peace, resign and sin no more.

On sounding pinions here the youth with-
drew,
The sage stood wond'ring as the *seraph* flew.
Thus look'd Elisha, when to mount on high,
His master took the chariot of the sky ;
The fiery pomp ascending left the view ;
The prophet gaz'd, and wish'd to follow too:

The bending Hermit here a pray'r begun,
Word ! as in Heav'n, on Earth thy will be done.
Then gladly turning, sought his ancient place,
And pass'd a life of piety and peace.

F I N I S.

Thus steady in his mind: this trial

Depart in peace, and in no more

On lonely regions here the youth with

The first good word that ever flew

Thus look'd a little, when some one high

His master took the mirror of the sea:

The face being steering for the view:

The first good word that ever flew

The second word that ever flew

The third word that ever flew

The fourth word that ever flew

The fifth word that ever flew

The sixth word that ever flew

The seventh word that ever flew

The eighth word that ever flew

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The eleventh word that ever flew

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The seventeenth word that ever flew

The eighteenth word that ever flew

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The twentieth word that ever flew

The twenty-first word that ever flew

The twenty-second word that ever flew

The twenty-third word that ever flew

The twenty-fourth word that ever flew

The twenty-fifth word that ever flew

The twenty-sixth word that ever flew

The twenty-seventh word that ever flew

The twenty-eighth word that ever flew

The twenty-ninth word that ever flew

